

Manoniyamanam Harnessing the Mind with Translation

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मनोनियमनम् सार्थम्

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Document Information



Text title : manoniyamanam with English translation

File name : manoniyamanam.itx

Category : major_works, sadAshivabrahmendra

Location : doc_z_misc_major_works

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Latest update : December 2, 2018

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March 24, 2024

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आशीविषविषविषमैर्निमिषोन्मेषैर्निषेवितैर्विषयैः ।
अलमधुना कलयेथाः मानस मिडिकामयूपयूडालम् ॥ १ ॥
अडमिति मतिमतिडेये वारय काये निरन्तरापाये ।
परशिवपदाभिधेयं ब्रह्मणि सद्ये निधेडि तां दुदये ॥ २ ॥
यलदलदलयञ्चलमिममयलवदयलं प्रतीत्य डिल कायम् ।
मुड्यसि शिवपदविभुषं शिवशिवसुमयापयापलैश्चेतः ॥ ३ ॥
यातं दिनमिदमेवं श्वः डिल भविता सुमेरुरपि उस्ते ।
ठति नित्यं भावयता भवता डति चित्त मेरवो लब्धाः ॥ ४ ॥
कतिधा दुदनुबभूविथ तरुतृणकुमियोनियड्यडुडमणाम् ।
दिष्टया मानुषभावात्पारस्पृगिवासि मा त्विड प्रमदः ॥ ५ ॥
प्राङ्कृतभोगावसरे ताम्यसि येतो मुधा कुतो डेतोः ।
न्यग्रोधभीजमुभवा शोयन्निव नाम्नमस्येति ॥ ६ ॥
ठज्या तीर्थत्रज्या प्रत्रज्या वा सतां समज्या वा ।
आस्तामधि भवतरणं लघु तव करणं मनः शिवस्मरणम् ॥ ७ ॥
परयुवतिदीपिकायामप्रतिरूपं निरीक्ष्य भत रूपम् ।
मोडान्निपत्य येतःपतःडुग मा त्वं क्षयं याडि ॥ ८ ॥
भवमिषपृथुविषशामनो मानस भिषगेष शङ्करः सेव्यः ।
प्रथमो दैव्यो भिषगिति यं डिल जननी श्रुतिः स्वयं प्राड ॥ ९ ॥
अतिसरसैरन्नरसैर्मानस नभसःडुगमाग्निभषकालाम् ।
भुजिडर्मीभूतस्य प्रायो वपुषः डिमित्युपस्करुषे ॥ १० ॥
पत्रङ्गलमात्रसुलभे डामितङ्गलदे प्रभौ स्थिते साम्भे ।
भजसे कृपाणं नृपशुं दुःसेव्यं डा कथं येतः ॥ ११ ॥

आ प्रातरादिनान्ताद्या य दिनान्तात्पुनश्चिदा प्रातः ।
व्यापारान्तरलायं व्याप्रियतामिन्दुयूययराब्जे ॥ १२ ॥

दुष्पूरकुक्षिपरिपूरणपारवश्या-
रुर्पूरगौरवपुषं पुरुषं विलाय ।
अन्यं डिमाश्रयसि उन्त सप्ते मनस्त्वं
धन्यं लजस्व सततं तरुणेन्दुयूयम् ॥ १३ ॥

एति श्रीसदाशिवेन्द्रसरस्वत्या विरचितं श्रीदक्षिणामूर्तिध्यानं सम्पूर्णम् ।

Harnessing the Mind

(A minor work of Sri SadAshivendra Saraswati)

Oh Mind! Enough of engaging in savouring objects of enjoyment
that are ephemeral just as the winking of the eyelids.

The desire for objects is itself a poison. Engage henceforth in
the contemplation of the Lord who is adorned with the shining
moon crest on His head. 1

Give up the notion of I in the most detestable body that
is ever prone to troubles. Having withdrawn the mind from the
body identification, place it firmly in Brahman known as the
compassionate Holy Feet of Lord Parama Shiva seated close at
hand in your heart. 2

The body is extremely fickle like a blade of grass. Yet you
look upon it as firm as a mountain and are deluded. Oh mind! You
have thus turned away from the Holy Feet of Lord Shiva assailed
by the decorative floral arrows of the temptations caused by
Cupid. (The reference is here to the attempt made by Manmatha
using the flower-arrows to tempt the meditating Lord Shiva. The
Lord opened His third eye and this resulted in Manmatha being
burnt to ashes on the spot. 3

This day has been spent thus. The morrow shall bring me

the Mount Sumeru (a fortune). Thus hoping daily, tell me
O Mind! How many Sumeru-s have you gained so far? 4

Oh My Heart! How many times have you experienced births/life
as tree, grass and germs? Owing to some fortune you have now
attained human birth and are endowed with farsightedness (this
is the meaning that occurs to me for the word paara-spRg
in the verse.) Never be inadvertent in accomplishing the
supreme good for yourself. 5

As you are experiencing the results of your past actions, Oh
My Mind! Why do you become dejected? Remember the infallible
rule: A peepul seed planted will not yield mangoes. Hence,
give up dejection. 6

Enough of sacrifices (yajnas), pilgrimages, renunciation and
the company of the noble. The most effective and easy means to
emancipation is, Oh My Mind! The contemplation of Lord Shiva. 7

Seeing the bewitching form in the glowing lamp that is a belle,
Oh Mind-moth! Do not get deluded and fall into the form-fire
and get destroyed. 8

Oh Mind! The Great Doctor, Lord Shankara, the dispeller of
the great samsaric delusion, is ever to be sought out for
refuge. Has not the Mother Shruti Herself named Him the
Foremost Divine Doctor? 9

Oh Mind ! Why do you help the fattening of the body by delicious
food? The body indeed is the food vultures and dogs are waiting
to eat up. 10

Alas! When the Lord SAmbashiva, Who is easily pleased by the
devout offering of even fruit, leaf, etc. is available so close
at hand, how Oh my Mind! are you able to propitiate the lowly
humans, difficult to serve and please. 11


From morning till night and from night to morning let the mind,
giving up all other engagements, dwell in the Lotus Feet of
the Lord Who is adorned with the crescent moon. 12


Oh my friendly mind! Overpowered by the concern to satisfy the
ever-unsatable stomach whom else are you serving ignoring the
Blessed Lord adorned with the crescent moon on the head and
Who is as white as camphor? (the exact anvaya of the dhanya
and tarunenduchoodam words are not clear; hence they are read
along with the epithets of the Lord in the second line.) 13

Here ends the work " " of Shri Sadashivendra Saraswati.

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pdf was typeset on March 24, 2024

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